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ARTICLE II.

OBSERVATIONS

ON THE

PREPOSITIONS, CONJUNCTIONS, AND OTHER PARTICLES

OF THE

ISIZULU AND ITS COGNATE LANGUAGES.

BY REV. LEWIS GROUT,
MISSIONARY OF THE A. B. C. F. M. IN SOUTH AFRICA.

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1. *Na* is both a conjunction and a preposition, signifying and, even, also, with; it is also used as an interrogative particle. The same word *na* = and, with, etc., prevails among all the cognates of the Isizulu, along the eastern coast of Africa—at Delagoa Bay, Inhambane, Sofala, Tete and Sena, Quilimane, Mosambique, Cape Delgado; also in the Suaheli, the N'ika, Kamba, Pokomo, and Hiau dialects. It is also common in some of the interior and western dialects; sometimes, however, with some modification of form and import; thus, in the Mpongwe, *na*, *ni*, *n'* = with, for; Benga, *na* = with; Setschuana, *na* = with, and; as *nabo*, with them; *nalu*, with you.

Corresponding to the use of *na* as an interrogative particle, which always follows the interrogative phrase or sentence, and takes an accent with the falling slide of the voice, the Mandingo has *di* in many cases; and the Bornu language has *ba*, originally *ra*; and this *ra* is the same word which is used in that language as a conjunction = or. As the asking of a question implies the return of an answer—an additional remark—the indicating of a question by the use of a conjunction is not unphilosophical; nor does it differ in principle from the English, which makes most questions to end in an elevated or rising tone, thus indicating a state of suspense and the expectation of an answer.

2. *Nga* is a preposition, signifying by, through, by means of, on account of, in respect to, at, with, toward, near, about. The Setshuana has *ga* = at, with, concerning, of, from, respecting; and the Mpongwe, *go* = at, upon, to; *gwi* = at, in, from; and *gore* = for, to, at. Some of the uses of *ga* in the Setshuana would seem to indicate its correspondence to the Zulu *ka*; and some of the uses of *go* and *gwi* in the Mpongwe are closely related to the use of *ku* in the Isizulu.

3. *Ku*, the preposition = to, from, in, with, is not only used as a separate word, but enters as a prefix into the composition of several adverbs, especially those which are formed from adjectives. With the initial *u*, it forms the sign of the infinitive; thus, *uku tanda*, to love. *Ku* is also found in many of the cognates of the Isizulu, both as a mark of the infinitive, and as an element in the formation of adverbs. Thus, in the Suaheli, *ku nena*, to speak; *ku fania*, to make; Maravi, *ku lira*, to weep; Cape Delgado, Tete and Sena, *ku rira*; Inhambane, *ku lila*—to weep; Mpongwe, *go kamba*, to speak; Setshuana, *go bofa*, to bind. So in adverbs, Tete and Sena have *kunsha*, Cape Delgado and Sofala, *kundsha*, while the Inhambane has *papandshe*, all in the sense of the Zulu *panhle*, without, outside. So again, Tete and Sena and Quilimane have *kuzogoro* and *padzugoro* = before; Tete and Sena, *kumbari* and *pambari* = by the side; *kuzuru*, above; *kumbuio*, after; *kuno*, on this side.

4. *Ka*. The particle *ka*, as seen in many adverbs, is originally a preposition—the genitive *a* hardened by *k*; thus, *kakulu* (of size), greatly; *kaloku* (of this), now; *kanye* (of one), once. The same is found in the Setshuana as a preposition separable = for, by, in, with; and sometimes inseparable, and in the softer form *ga*; thus, *gangu*, once; *gaberi*, twice; *gantsi*, frequently; and in some words, as *hagulu*, the sound of *g* is reduced to a mere aspirate. The Setshuana has the preposition *ka* as separable, in some cases where the Isizulu has the inseparable *pa*; thus, Setshuana *ka pele* = Isizulu *pambili*, before; *ka intle* = *panhle*, without; *ka gare* = *pakati*, within. We find *ka* used in the Tete and Sena as in the Isizulu; thus, *kabozi*, *kaposi*, once; *kavire-konze* or *kabiri-konzi*, twice; *kaviri-kaviri*, always. So in the Inhambane, *karini*? how? *karora*, thus.

5. *Kwa* is evidently composed of *ku* = to, from, + the genitive *a*, the sign of source, possession, and designation; hence the general signification, to, from, of, at, with, in—its more specific import being determined by its connection; thus, *ngi ya kwa Zulu*, I go to the Zulu country; *ngi vela kwa Zulu*, I come from the Zulu country; *abantu ba kwa 'Musi*, Musi's people, or the people are with Musi, are at his place, or they belong to him, according to the connection in which the phrase is used. So in the Suaheli, *nime kuenda kwa Wali*, I went to the Governor; Mpongwe, *agendaga gwi 'longa*, he went to (the) country.

6. *Pa*. The inseparable particle or preposition *pa* = close, near, by, at, in, among, which enters into so many of the adverbs and prepositions in Isizulu, enters in like manner into the composition of the same parts of speech in numerous African dialects, and is closely allied, if not identical, with a similar particle in other families of language. Thus, in the Tete and Sena, *pazuru*, above; *panze* or *pandze*, below; *pangoro pangoro*, gradually; *pambari*, by the side; *paboze*, only; *pafupi*, near; *pakati*, in the midst. In the Sofala, *padoko padoko*, gradually; *pambedshe*, before. In the Inhambane, *papandshe*, outside; *padokuana*, slowly; *pashani*, above. In the Quilimane and Mosambique, changing *p* into another letter of the same organ, *v*; thus, *vazuru* and *vazulu*, above; *vati* = *pansi* in the Zulu, beneath; Mosambique, *va*, here, on this side; *vakuviri*, near; *vamoza*, once. In Cape Delgado, *wakati* = *pakati* of the Isizulu, in the midst; *papiri*, sometimes. The Mpongwe has *va* = in, in the space of, both separable and in composition with other words, especially those which denote time; thus, *va*, among, at; *vate*, soon; *vate-vena*, now; and the Benga has *picle*, near.

Not only as a prefix, and in general signification, but virtually in form also, this particle *pa* is found in the English prefix *by* or *be*, German *bei*, Gothic *bi*, etc. And this prefix is perhaps allied to the Danish *paa*, and the Russian *po*; "the Latin has it in *posideo* and a few other words;" and its prevailing sense and chief element are found again in the Shemitic prefix *b* (ב, *beth*)—a relic, perhaps, of an original language in common use before the dispersion on the plain of Shinar, and a still living ligament between the three divisions of the tripartite tongue since known as the Shemitic, Japhetic, and Hamitic.*

The substance of this particle *pa* is seen also in the Zulu interrogative adverb *pi*, which is sometimes joined with the preposition *nga*; thus, *ngapi na?* where? whither? whence? close upon what? about how many?—and sometimes with the personal pronoun, the subject of inquiry; thus, *upi na?* where is he? *bapi na?* *zipi na?* whereabout are they (in respect to situation, number, or quantity)? Nor is this use of the particle confined to the Isizulu. The Inhambane has *tingapi?* how much? Tete, *bangapi?* how many? Mosambique, *gavi?* and Cape Delgado, *vingapi?* how many? Inhambane, *itipi?* where? whither? So-

* We must be permitted to observe that, while the extensive analogies traced by our correspondent among the languages of Africa appear to us highly interesting and important, we cannot regard it as safe, in the present state of philological science, to draw any inference from occasional and isolated resemblances to Indo-European or Semitic forms. When it shall be proved by cautious and comprehensive investigation, that a real connection exists between the Indo-European and Semitic families of languages, it will be time to make a similar attempt for other families more widely and obviously diverse from each other.—COMM. OF PUBL.

fala, api? Tete and Sena, *kuponi?* Quilimane, *uvi?* Mosambique, *vai?* Cape Delgado, *depi?*—where? whither? whence? So the Suaheli, *wapi?* the Nika, *luapi?* the Hiau, *kwapi?*—where? whence? whither? Suaheli, *wangapi?* which in number? In the Wakuafi we find the interrogative pronoun *ni?* = what? and *pa*, combined in the word *painio?* why? whereby? wherefore? So in the Quilimane *parani?* why? because of. The Benga has *ove?* which? where? See also the Bornu language: *yimpi?* at what time? when? *ampi?* which people? *dandalpi?* which mosque? *kirpi?* which slave? *perpi?* which horse?

The root of the same adverb is seen again in the Zulu interrogative *po?* *poge?* why? *po ini?* then why? *ini po?* why then? and the classical scholar will readily observe the likeness, both in form and import, which this particle bears to the Greek *πῶ, where?* *πῶς, how?* *πῶι, whither?* etc.

Many Hebrew scholars derive the Hebrew preposition *b* (ב) from the noun *beth*, house, in the house; hence in, by, near. In some instances its Hamitic equivalent *pa* (*po, va, vo*) carries with it the idea of being at home; thus, Sena, *a ri po?* is he at home? Mosambique, *ngi ya vo*, I am at home; *mukungu wa va*, the master is at home; *u hi vo*, he is absent.

7. *La* is a demonstrative particle entering into the composition of the demonstrative pronouns, and of a few of the adverbs; thus, *loku* (*la + uku*), this, then, when; *lapa* (*la + apa* [*a + pa*]), here; *lapo*, there; *lapaya*, yonder.

8. *Ya* is an adverbial suffix, derived, perhaps, from the verb *uku ya*, to go; denoting distance in place, and generally accompanied by some gesticulation, as pointing the finger, or inclining the head = yonder. Thus, *leya*, that, or there yonder; *lapaya*, away yonder. The Suaheli has *ya kule*, far; Pokomo, *kuye*, far, distant. The Setshuana and Mpongwe make use of *la* in a similar manner: thus, Setshuana, *kakala*, far, distant; Mpongwe, *la*, distant: so the Hiau, *kula*, distant.

9. *Apa, apo, apaya*. In the adverb *apa*, we have the inseparable *pa* = near, close, by, and the genitive particle *a*, which is sometimes preceded and strengthened by the demonstrative *la*; thus, *apa* or *lapa*, here, at this place, hither, at the time, when; *apo* or *lapo*, there, at that place, thither, where; *apaya* or *lapaya*, yonder, at a distance. In some of the neighboring dialects, this adverb has reference to adjacent or contiguous time as well as place. Thus, Inhambane, *apa*, here, now; *apa apa*, just now; Mpongwe, *vena*, here; *vate*, soon; *vate-vena*, now; *vava*, there; *vana* and *mevana*, yonder; Suaheli, *hapa*, here; Nika, *hiva*, Pokomo, *hafa*; Hiau, *hapano*—here, hither; Suaheli, *hapo*, there; *mahali hapa, hapano*, thence; Nika, *kua hiva*, hence (from here); Benga, *okava*, here; *okavani*, there; *ovani*, there, yonder; *ove*, where; *pani*, this moment.

10. *Kufupi* = short, near, not far distant. The root of this word, *fupi*, may be traced in many cognates of the Isizulu: in the Inhambane, Tete and Sena, *pafupi*, near; Suaheli, *mfupi*, short; *karubi*, near; Nika, *mfuhi*, short; *feji*, near; Kamba, *mu-guwe*, short; *waguwe*, near; Pokomo, *mfufi*, short; *hafufi*, near; Emboma, *kufe*, short; Mpongwe, *pe* and *epe*, short; Setshuana, *gaufi*, near; Kongo, *kofi*, short. In both the form and import of this word, there is much to suggest that it may be radically a mere reduplication of *pa*, originally = *papa*, near by.

11. *Ezansi*, *pansi*. The root *nsi*, or *ansi*, which occurs in *ezansi* (*ezi* + *ansini*, contr. *ezansi*), the locative plural of an obsolete Zulu noun *izansi* = sand, sea shore, bed of a river, and hence *ezansi*, signifying sea-ward, down country, lower down, aground—which root occurs also in *pansi* (*pa* + *nsi* or *ansi*) = aground, on the ground, down, beneath, below, under; and is doubtless seen also in *amanzi* = water, the sharp aspirate *s* having passed over into the weaker *z* of the same organ—is found, in substance, still in use with a similar meaning, in many Zulu cognates: Nhalemoe, *nshi*, sand; Melon, *nse*, sand; Ngoten, *nshé*; Mbofon and Udom, *nshishe*; Eafen, *aseve*; Orungu, *deseve*, pl. *maseve*; Babuma, *ndshie*; Undaza, *eshei*, pl. *man-shei*—sand; Fanti, *nsu*, water; Quilimane, *nuinshi*, river; Zulu, *amanzi*, water, loc. *emanzini*, in the water; Param, *nzi* and *nze*; Papia, *nshi* and *ndshi*; Pati, *ndsi*; Bayon, *ndshib*; Mbamba and Bumbete, *andsha* and *mandsha*; Kiriman, *mandshe*—water. So also, Cape Delgado, *madshi*, water; *pansi*, low place; Tete and Sena, *madzi*, water; *pandzi*, low place; *panze*, or *pandze*, beneath, on the ground; Sofala, *madshi*, water; *pashi*, low place; Quilimane, (Kiriman?), *mandshe* or *mainshe*, water; Maravi, *madze* or *matse*, water; *panze*, beneath, on the ground; Cape Delgado, *sini*, beneath; Suaheli, *madshi* or *madyi*, water; *nti*, earth; *tini*, below; *tini ya-*, under; Nika, *mazi*, water; *zi*, earth; *zini*, below; *zini ya-*, under; Kamba, *mansi*, water; *ndi*, earth; *deo*, below; *deo ya-*, under; Pokomo, *mazi*, water; *nsi*, earth, below; *nsi ya-*, under; Hiau, *messi*, water; *pasi ya-*, under; Setshuana, *metse*, water; *tlase* or *thlase*, below, beneath, under.

The connection between *ezansi* and *pansi* in the Zulu dialect, and many of the above words in its cognates, will be more apparent by observing that the *s* in these Zulu words has a kind of guttural aspiration, which some have attempted to represent by the use of *t*, and by writing the words, as they are generally written in the Kafir (Xosa) dialect, thus, *ezantsi*, *pantsi*.

12. *Pezulu*, *pezu*. The adverb *pezulu*, preposition *pezu* = over, above, on, upon (*pa*, near, at, + *izulu*, sky, heaven), is found in many of the neighboring dialects. In some it consists of the noun alone; in others, of the noun and preposition *pa*, or *va*, as in the Isizulu; thus, Tete and Sena, *pazuru* or *kuzuru*, over,

above, up, upwards; Mosambique, *vazulu*, *uzulu*, *ozulu*, over, above; Quilimane, *vazuru*, above; Suaheli, *ju*, above; *ju ya-*, over; Nika, *zulu*, above; *zulu ya-*, over; Kamba, *ulu*, above; *zulu ya-*, over; Pokomo, *zu*, above; *ulu wa-*, over; so the Isizulu, *pezulu*, above; *pezu kwa-*, over. The noun itself may be traced much farther; the following are a few specimens of its forms in different dialects: Fanti, *esuru*, sky; Awekwom, *ezube*, sky; Kongo, *ezulu*; Emboma, *zulu*; Basunde and Babuma, *yulu*; Mbomba and Bumbete, *yolo*; Kabenda, *yilu* and *kuyilu*; Kam-bali, *usulo* and *ozulo*—sky, heaven.

13. *Enhla*, *enhle*, *panhle*. The preposition *enhla*, up, above; and the adverb *enhle*, in the field, abroad, without; also *panhle* (*pa* + *enhle*), without, outside, abroad—are all derived from the noun *inhla*, an open field, waste, desert, wilderness, an uncultivated, desolate section of country; hence, an elevated, up-land district, since the natives prefer the rivers and fertile valleys; and hence the significations of the adverbs and preposition, abroad, without, above. The Inhambane has *papandshe*; Sofala, *kundsha*; Tete and Sena, and Cape Delgado, *kunsha* and *kundsha*—without, outside; Suaheli, *nde*; Nika and Pokomo, *nse*; Kamba, *nsa*; and Setshuana, *ka intle*—without, abroad.

14. *Pakati* (*pa* + *kati*, the root of *umkati*, space; *isikati*, time) = in the midst, between, within, inside. Among kindred dialects we have the following: Delagoa, *tshikarre ka-*, in the midst of; Tete and Sena, *mukati*, within; *pakati pa-*, in the midst of; Cape Delgado, *wakati wa-*, in the midst of; Suaheli, *kati*, middle; *kati*, *katikati*, between; Nika, *kahi*, middle; *kahikahi*, between; Kamba, *kati*, middle; *kati ya-*, between; Pokomo, *kahi*, middle; *kahi kahi*, between; Hiau, *jirikati*, middle; *pajirikati*, between; Mpongwe, *gare*, *go gare*, middle, centre, between; Setshuana, *ka gare*, between.

15. *Kambi*, *kumbe*, *pambi*, *pambili*, *kabili*. In the words *kambi*, of course; *kumbe*, perhaps; *pambi* or *pambili*, in front, before; and *kabili*, second (*isibili*, *zimbili*, etc., two), we find radically the same element or elements, and the same generic idea, both in the Isizulu and in many of its kindred dialects, viz.: *bi*, *mbi* or *mbe*, *bili*, *mbili*, *mbele* = else, other, opposite; and hence, second, two, in front, before, of course, perchance, perhaps. The root *mbe* is still heard occasionally, especially from the older men, as an adjective, in the sense of other, another; thus, *a ngi Tazi ilizwi elimbe*, I do not know another saying, proverb; so *izindaba ezimbe*, other matters (= *izindaba ezinye*). This root, *mbi*, having *i* final instead of *e*, is not uncommon in the Kafir (Xosa) dialect, where it also signifies another, other, a different one. In some cognates of the Isizulu we find one element of the full form *mbili* or *mbele*, and in some another element; and in other cognates the two combined: thus, Pokomo, *mbi*, two; Ndob, *be*

and *mbe*; Kum, *mbe* and *mba*; Bagba, Bamozu, and Momenya, *mbe*; Nhalemoe, Param, Papia, Pati, Musu, and Puka, *mba*—two; Kamba, *ili*, two; Kambali, *ile*, two; Suaheli, *mbili*; Nika, *mbiri*; Kiriman, *beli*; Meto and Matatan, *pele*—two. Kamba, *mbe*; Suaheli, *mbele*; Nika, Pokomo, Hiau, and Cape Delgado, *mbere*—before; Sena, *kumbare*, opposite; Tete, *pambare*, by the side; *mbare*, along beside; Sofala, *pambedshe*, before; Orungu, *mbani*, two; Mpongwe, *mbani vani*, *ambani*, two; *mbe*, or; *kambe* and *kambenle*, wherefore; Benga, *tombeti*, either, or; *ibali*, two; Wakuafi, *arre*, *warre*, two; Setshuana, *gaber*, twice; *kapele*, before; *kampo*, perhaps. So the verb, in Isizulu, *pamba*, cross, oppose; Mpongwe, *simbia*, oppose. We may notice also the resemblance, at least external, between some of these Hamitic words, as *pambili*, *kapele*, before, in front, and the Hebrew *k'bel* (כָּבֵל), the front, over against, before.

16. *Kade*, *kude*. Corresponding to the root *de* (*kade*, *kude*, long, far), the Kamba has *ndi*, far; Suaheli, *nde*, abroad; Mpongwe, *da*, *nda*, long; Setshuana, *gute*, far; *guteni*, far off; Galla, *dera*, high; Nika, *kure*, far; Tete and Sena, *kutari*, far, distant.

17. *Katshana*. According to the form of this word, we must regard it as a diminutive of *kati* (*umkati*, space) = a short space, a little distant, not far away. But the use of the word by the natives always indicates rather a long distance, remote, far away. Hence they sometimes define it by giving *kade* as a synonym; and they have recommended it as a proper rendering of such phrases as the prayer “be not far from me, O Lord” = *U nga bi katshana kumi*, ‘Nkos’. It would be more in accordance with the signification which the natives give this word, to suppose it a diminutive of *de*, far, long, distant, a formation not much unlike *impanjana* (*impandzhana*), from *impande*; so *kade*, dim. *ka-jana* (*kadzhana*). The Efik has *anyan*, long; the Kongo, *tshela*, long; Sofala, *tambo*, far, which would make the diminutive *tan-jana* (*tandzhana*), little far; Mandingo, *jang*, long.

18. *Eduze* = near, close, not far away; Galla, *deo*, near; Mo-sambique, *uduli*, after.

19. *Emva* (*emva*, *ngemva*, *nga semva*, *kamva*) = after, behind, in the rear. The Tete and Sena dialects have *buio*, *mumbuio*, *kumbuio*, after; *ngambuire*, beyond; Benga, *ombuwaha*, behind; Inhambane, *muawe*, behind. This word, *emva*, is a noun originally, *umva*, rear, from the verb *va* (*uku va*, to come) = come, follow after; from which verb we have also the noun *umvo*, a remainder, or an excess over and above ten, twenty, thirty, or any exact number of tens—what comes after ten or tens. And, as the native counts with his fingers, when he has gone through with both hands and made up ten, he turns back = *a buya*, and goes over the same again. Further knowledge of kindred dialects may show still closer relation than we now see, between the

two verbs, *uku va*, to come, follow after, and *uku buya*, to return. Already we find: in the Batanga, *via*, come; Mpongwe, *bia*; Sofala, *via*; Mosambique, *pia*; Delagoa, *buia*—come; Nika, *tua*, follow; Suaheli, *fuata*, follow; Nika, *uya*, return. The Mpongwe has the adverbs *fa* and *va*, again.

20. *Neno, nganeno*. The radical substance and general import of the adverb and preposition *neno* and *nganeno*, signifying on this side, prevail extensively in the cognates of the Isizulu. In some dialects its use corresponds to that of the Zulu *apa*; and in some instances we find the two, or parts of the two, combined in one word; and in some dialects we find *va*, where others use either *apa* or *neno*. Thus, Hiau, *hapano*, here, hither; Suaheli, *hapano*, thence; Quilimane, *uno*; Tete and Sena, *kuno*—here, on this side; Tete, *zani kuno*; Maravi, *dzani kuno*—come ye here; Mpongwe, *gunu*, here; Setshuana, *monu, kuanu*, here; *kayenu*, now, to-day; Quilimane, *uvanene*, now; Mosambique, *nananu, nanano*, now, soon, just now; Tete, *zapanupanu*, now. In Isizulu and Inhambane we have *apa*; in Tete and Sena, *kuno*; and in Mosambique, *va*—here.

This adverb and preposition *neno* is evidently compounded of a preposition (in the Zulu, *na*), and the pronoun second person plural (in the Isizulu, the conjunctive, genitive form, *inu* or *enu*, the sharp final *u* being softened to *o*; thus *na + inu* or *eno*, = *neno*) = within from you, between the person speaking and those addressed, this side of, hither, here; as *nganeno kwako*, this side of thee. Hence *si lapa*, we are here present (*apa*, close by) = *si nenu*, we are with you, on this side of (from which we address) you. So in Tete and Sena, *kuno* (= *ku*, to, by, + *no*, softened from the suffix pronoun *nu* [as in *anu, wanu, zanu*, etc. = yours, of you]) = by you; Suaheli, *hapano* (*pa* or *apa*; by, + the pronoun *nui*); Hiau, *hapano*—thence, hither, here; Setshuana, *monu* (*mo*, in, among, + *enu*, suffix pronoun second person plural) = here. So *kuanu* (*kua*, at, + *enu*) = here; Mpongwe, *gunu* (*go*, at, to, + *anuwe*, ye, contr. *nu*) = here. See also Tete, *zapanupanu*; Quilimane, *uvanene*; and Mosambique, *nananu, nanano*—now, soon.

21. *Malungana* (adverbial prefix *ma*, + *lungana*, be straight with—reciprocal form of the verb *lunga*, be straight, right) = straight with, over against, opposite to, side by side, near.

22. *Kodwa*. The Isizulu has *kodwa* (*ka + udwa* or *odwa*) = only, simply, singly; and its various pronominal forms, as *ngedwa, sodwa, yedwa, bodwa, zodwa*, etc., I, we, he, or they alone. The Inhambane has *moido, muedo*, one; Quilimane, *moda, modze*, one; Mosambique, *moza*; Maravi, *modze*; Kasands, Songo, and Kisama, *moshi* and *mosi*; Meto, *modshi*; Matatan, *moisa* and *moza*—one; the Galla and Pokomo, *koda*, a part, portion; the Galla, *dua* or *duwa*, empty, void, merely; thus the Galla, *ini*

harka duwa dufe, he comes with empty hands (i. e. hands alone, hands only) = Isizulu, *izanhla zodwa*.

23. *Kanti* (*ka + nti* or *anti*, the contrary, but) = on the contrary, but, whereas, yet, nevertheless; Setshuana, *kanti*, whilst; Kamba, *ndi*, but, yet; Mpongwe, *ndo*, but; *kande*, because; Mandingo, *warante*, or, or else. Query—has this word any connection with the Greek *ἀντί*, Latin *ante*?

24. *Ze*, vain, empty, naked; noun, *ize*, *ilize*, also *ubuze*, vanity, emptiness, nakedness, nothing; Sena, *peze* (*pa + ize*), false; *pezi*, in vain; *zapezi*, empty; Mpongwe, *zyele*, not, nothing.

25. *Kakulu* (*ka*, of, + *kulu*, great; verb, *uku kula*, to grow large) = greatly. The root of this word is very common in the kindred dialects; thus, in the Delagoa, the adjective *kulu*, great; Inhambane, *kongolo*; Sofala, *guru*; Tete and Sena, *kuru*; Cape Delgado, *kulu*—great. So in the Nika, *mkulu*; Pokomo, *mku*; Kiriman, *ula*; Kisama, Lubalo, and Longo, *kolu*; Kasands, *gola*; Orungu, *mpolo*; Mpongwe, *polu* and *mpolu*—great; Setshuana, *hagolu*, greatly.

26. *Kutungi*, day before yesterday; Suaheli, *tangu*, since; *tangu miaka miwili*, since two years; Nika and Pokomo, *hangu*, since; *hangu miaka miiri*, since two years; Pulo, *hanki*, yesterday.

27. *Izolo*, yesterday; Delagoa, *atolo*; Sofala, Tete and Sena, *zuru*; Quilimane, *nzura*, *nzilo*; Maravi, *dzulo*; Nika and Pokomo, *zana*; Kongo and Basunde, *zono*; Kiriman, *nzilo*; Nyombe, *dzono*; Mimboma, *ozono*; Musentandu, *zonu*; Ngoala, *ezo*—yesterday.

28. *Kusasa* (*ku*, it, + *sa*, yet, + *sa*, dawns; *ekuseni*, locative case of *uku sa*, to dawn) = early (to-morrow morning); Mosambique, *utana*, early; *utsha*, *utshaka*, in the twilight; Kamba, *katene*, early.

29. *Emini*, at mid-day, in the day-time; Avekwom, *emini*, to-day; Efik, *imfin*, to-day.

30. *Intamboma*, 'matambam', afternoon, towards evening; Cape Delgado, *ruremba*, evening; Delagoa, *adiamba va-pela*, sunset; Inhambane, *dambo ya gubele*, sunset.

31. *Ngomso* (*nga + umso*, in the morning) = to-morrow, from the verb *uku sa*, to dawn; Cape Delgado, *matsesu*; Pokomo, *keso*; Suaheli, *kesho*; Setshuana, *usasane*,—to-morrow.

32. *Namhla* (*na + umhla*, with the day, this very day) = to-day; Delagoa, *namasha*; Sofala, *nyamashi*; Inhambane, *nyanse*, to-day.

33. *Ngemihla* (*nga + imihla*, pl. of *umhla*, day—by days) = daily; Sena, *tsiko-zonke*; Mpongwe, *ntshug' wedu*, (every day)—daily.

34. *Endulo*, anciently; *mandulo*, at first (from *ukwandula*, *andulela*, to precede, be first); Mosambique, *nyululu*, old; Hiau, *longola*; Nika, *longola mbere*; Suaheli, *tangulia mbele*—precede.

35. *Kanye*, *knnye* (*ka, ku, + nye*, one) = once, at once, together; Tete, *kabosi*; Sena, *kabosi*; Nika, *vamenga*; Kamba, *wamue*; Pokomo and Mosambique, *vamoza*; Setshuana, *gangu*—once, together.

36. *Kaningi, kuningi* (*ka, ku, + ningi*, much, many) = often, much, enough, plentifully; Delagoa, *nyinge*; Inhambane, *singi, tingi*; Tete and Sena, *zinshe*; Mosambique, *indshe*; Cape Delgado, *nyingi*—much; Suaheli, Nika, and Pokomo, *nenji*; Mpongwe, *nyenge*; Setshuana, *gantsi*—much, often.

37. *Kahle, kuhle* (*ka, ku, + hle*, nice) = well, nicely, beautifully; Nika, *wizo*; Kamba, *neza*; Setshuana, *single*—well.

38. *Futi*, again, often; Sena, *futi*, since; Mpongwe, *fa*, again. Compare Gothic, *ufta*; English and Saxon, *oft, often*, etc.

39. *Nxa* (noun *inxa* = side, sake, portion, interest) = where, if, when. *Ngenxa* (*nga + inxa*), on account of.

40. *Ko*, a word, or part of a word, probably from the verb *ka*; usually classed as an adverb, and used sometimes by itself, especially in a negative connection, but more frequently in composition, to signify present, extant, in being, here, there. The Tete and Sena dialects have *uko*, there; Suaheli and Pokomo, *huko*; Nika, *hiko*; Hiau, *akoko*—there; Setshuana, *mo, kua*; and Mpongwe, *gogo*—there.

41. *Konye, manje* = immediately, now, speedily, are generally supposed to be compounded of the adverbial preformative *ko* or *ma*, and *nje* = thus, so, in like manner. But the ordinary use of *nje, nja*, does not readily suggest the idea generally expressed by these words *konje, manje* = immediately, etc., unless we are to suppose that the notion of similarity, which *nja* is used to express, bears hard upon the notion of sameness = same time, at once—a suggestion which has some color of support from the use of the probable synonym *ga* in the Mpongwe dialect, which is there defined as signifying both *like* and *same*. For further remarks on these words, see the next.

42. *Masinyane* (*masinya, kamsinyane, kamsinya*) = soon, immediately, speedily, quick, now, was probably derived from some noun or verb (now obsolete in the Isizulu), signifying speed, to hasten, be quick. And keeping in mind the laws of mutation among consonants in the Isizulu and its cognates—that *s* sometimes gives place to *ts*; that *b* changes to *tsh*, and sometimes to *j*; *m* to *ny*; and *mb*, to *nj*—bearing in mind also that the nasal *m* or *n* is not really radical in some words, but introduced to soften down the hard elastic nature of a mute, *m* being taken by a labial, and *n* by a lingual—it is not improbable that further researches may prove both *manje* and *masinyane*, and possibly the verb *tshetsha*, to have a common origin, and to be, perhaps, radically the same as some of the following words in cognate dialects: Sofala, Nika, and Pokomo, *sambi*, now; Cape Delgado, *sambe* (changing *mb* to *nj* = *sanje*, meaning the same as the Zulu *manje*) = now; Hiau, *sambano*; Tete and Sena, *ku tshimbetsa*—quick; *tshimbetsa, shimbisa, shimbisisa, tshimbiza*, fast, quickly; *ku tshimbi-tshimbi, tshambizino*, immediately, soon.

Now take one of these words, the verb *shimbisa*, change the causative into the reciprocal form, *shimbana*, restore the radical consonants to their original strength and simplicity, *sh* to *s*, and *mb* to *b*, and we have *sibana*, the form of which in the locative would be *sinyaneni*, contr. *sinyane*; and prefixing the adverbial incipient *ma*, we have *masinyane*; and from this, by prefixing *ka*, we have *kamasinyane*, contr. *kamsinyane*; contr. again, *kamsinya*.

43. *Ngesibomu*, *ngamabomu* (*nga* + *isibomu* or *amabomu*, purpose, design) = by design, on purpose, willfully; Nika, *mbomu*, great; *ubomu*, greatness.

44. *Nja*, *nje*, an adverbial particle, signifying like, as, so, thus, and used, for the most part, in composition; thus, *njalo*, *njani*, *njenga*, *konje*. Kamba, *jau*? how? Hiau, *kua jiji*? how? Mandingo, *nya*, a manner, a method; *nyadi*? how? in what way? Mpongwe, *ga*, like, same; *egalen*, like, similar; Benga, *nja*? who? what? Setshuana, *yaka*, *yualeka*, as, like; *yuana* or *yana*, *yualo* or *yalo*, thus.

45. *Njalo* (*nja*, like, + *lo*, dem. adv., this) = like this, so, thus, likewise. *Kanjalo* (*ka* + *njalo*), thus, so, likewise. Inhambane, *kararo*, thus; Galla, *akana*, thus; Mpongwe, *ga*, *egalen*, *yena*, *nana*, and *ka*, so, thus, after this fashion; Setshuana, *yualo*, *yalo*, thus.

46. *Ini*? (*i*, it, + *ni*? what? *yini*, euphonic *y* + *ini*; *yini na*?) = why? whether? Inhambane, *para kinani*? why? Quilimane, *parani*? why? Cape Delgado, *nini*? why? Suaheli, Nika, and Pokomo, *kuani*? why?

47. *Ngani na*? (*nga*, with or by, + *ni*? what?) = how? why? wherefore? Inhambane, *para kinani*? why? Sofala, *ngenyi*? why? Quilimane, *parani*? why? Suaheli, *kuani*? *kua nini*? *gani*? Nika and Pokomo, *kuani*? *nini*?—why? wherefore?

48. *Njani na*? *kanjani na*? (*ka* + *nja* + *ni*?) = how? like what? Inhambane, *karini*? how? Sena, *kutani*? Suaheli, Nika, and Pokomo, *kuani*? *nini*?—how?

49. *Nini na*? (*ni*? what? + *ni*? what?) = when? Sofala, Tete and Sena, Nika, and Hiau, *rini*? Quilimane and Mosambique, *lini*?—when?

50. *Ai*, the negative *a* prolonged and strengthened by the aid of the vowel *i*, and sometimes also by the semivowel *y*, *ayi*; or it may take also an initial breathing *h*, giving *hai*, or *hayi*—no. The Mosambique has *vai*; Maravi, *iai*; Tete, *ai-ai*; Mandingo, *a-a*; Setshuana, *ga*—no.

51. *Aitshe* (*ai*, no, + *tshe*, no, obsolete in the Isizulu, but still in use among the Betshuana) = no, not so, not that, but; Suaheli, *sifio*; Nika, *sefio*—no.

52. *Amanga*, a noun plural, signifying deception, falsehood, pretense; hence the adverbial meaning, no, not so, it is false—from the verb *uku unga*, to feign, deceive, entice. This root

unga si still found all along the eastern coast of Africa, in both nouns and verbs, all of the same import as *amanga* and *uku unga* in the Isizulu; thus, Cape Delgado, *ulongo*, it is false, a falsehood, a lie; *si ulongo*, it is not a lie; Suaheli, *wrongo*, a lie; *nená wrongo*, to tell a lie; Nika, *ulongo*, a lie, to tell a lie; Kam-ba, *uwungu*, a lie; *a jia uwungu*, to tell a lie; Pokomo, *muongo*, a lie; Hiau, *anga*, a lie; Mpongwe, *noka*; Setshuana, *aka*—to lie.

53. *Ewe*, a simple form of assent = yes; Suaheli, *eiwa*; Kam-bo, *uo*, *wiu*—yes.

54. *Ehe*, an expression of assent = yes, it is so. Mpongwe, *ih*; Mandingo, *aha*; Benga and Setshuana, *e* or *eh*—yes.

55. *Itshi*, *itshilo*—the first form a contraction of the second (the pronoun *i*, referring to *inkosi*, the chief, + *tshilo*, the present perfect tense of *tsho*, speak) = he has spoken, assented, affirmed; hence, yes, truly, it must be so.

56. *Yebo* (*ye* + *bo*) = yes, indeed! Setshuana, *ebo*; Mandingo, *yei*—yes.

In the Isizulu, as in many other languages, especially among the tribes of Africa, the same word appears, according to its use and connection, sometimes as an adverb, and sometimes as a preposition, or as a conjunction. Several words which are used in the twofold capacity of an adverb and a preposition, when they serve as the latter, are always followed by another, as by *kwa* or *na*; thus, *pezu kwomuti* (*kwa* + *umuti*), upon the tree; *eduze nentaba* (*na* + *intaba*), near the mountain.

This use of a complemental preposition prevails in many of the cognates of the Isizulu; thus, in the Tete and Sena, *pakati pa-*, in the midst of; as *pakati patsika*, in the midst of the night, midnight; Inhambane, *bakari nya-*; as *bakari nyaushigu*, in the midst of the night, midnight; Delagoa, *tshikare kadiambo*, mid-day; Mosambique, *nzua va-*; as *nzua vamuru*, midday; Cape Delgado, *wakati wa-*; as *wakati wamfula*, in the midst of the rainy season, winter. So in the Suaheli, *tini ya-*, under; *ju ya-*, over; Nika, *zini ya-*, under; *zulu ya-*, over; Pokomo, *nsi ya-*, under; *ulu wa-*, over; Hiau, *pasi ya-*, under, etc., like the Zulu *pansi kwa-*, under, *pezu kwa-*, over. Or perhaps these and similar examples should be considered as instances of prepositions followed by the genitive, and more like the use of *ngenxa ya-*; thus, *ngenxa yake*, on account of him, for cause of him. In fact, all examples of this kind serve to confirm the opinion that many of the prepositions were originally nouns.

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